

¹³ and in the midst of the [seven²] lamps [one] like [the³] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: ¹⁴ his head and hair white like white wool, as snow; ¹⁵ and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.

¹⁷ And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I became⁴ dead, and behold, I am living to the ages of ages, and have the keys of death and of hades. ¹⁸ Write therefore what thou hast seen, and the things that are,⁵ and the things that are⁶ about to be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps.—The seven stars are angels⁷ of the seven assemblies; and the seven lamps are seven assemblies.

II. To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:

¹ I know thy works and [thy⁸] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, and hast found them liars; and endurest, and hast borne for my name's sake, and hast not wearied; but I have against thee that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee,⁹ and I will remove thy lamp out of its place, except thou shalt repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

⁷ He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of¹⁰ God.

⁸ And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived.¹¹

⁹ I know thy¹² tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan. Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto

would be also out of place.

² *Presumably*, properly, something which a person becomes which he was not before.

³ The first 'are' is plural; 'are about' is singular.

⁴ The word has also the sense of 'messengers'; see also the note to II. 30.

⁵ A C P Am Syr omit *ew* the second time; M B Memph have it.

⁶ Some add 'quickly,' with B and most others Syr; text M A C P and others Am Memph.

⁷ B and many others Am Memph Syr add 'my.'

⁸ That is, after having died. See chap. I. 17, 18, xiii. 14, Matt. ix. 18, and Rom. xiv. 9, as correctly read.

⁹ Some copies add here 'works and,' with M B Syr and others; A C P and others Ital Vulg Memph omit. B adds in a similar way 'thy works and' after 'I know,' in ver. 13.

¹ B and many others insert; A C P and others Am Memph omit.

² Or 'a Son of man.' Compare Daniel vii. 13, where it is also used without the article. It is not unlikely to a person John knew, but to the character known by this title in scripture. To have seen angels in heaven would have been no wonder, but to see one as *one of the seven stars*. All this chapter corresponds to Daniel vii.; only now He was seen on earth. It was the title the Lord habitually took. This made it personal; but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic. Still the person designated is now known, and it is difficult to say 'a Son of man' as including this. 'Son-of-man-like' is feeble, and does not sufficiently present a person at all; it might mean a manner. I have put therefore 'the' in brackets, and added this note.

³ *ew* here is mere connection, resuming the train of thought, not adversative; 'but,' 'and,'

death, and I will give to thee the crown of life.

¹¹ He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise¹³ be injured of the second death.

¹² And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:

¹³ I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even¹⁴ in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells. But I have a few things against thee: that thou hast those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication. So thou also hast those who hold the doctrine of¹⁵ Nicolaitanes in like manner. Repent therefore:

but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

¹⁴ He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows¹⁶ but he that receives [it].

¹⁵ And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:

¹⁶ I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more

than the first. But I have against thee that thou permittest the woman¹⁷ Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.

¹⁸ And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works,

¹⁹ and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works. But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who²⁰ have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come. And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star.

²¹ He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:

I know thy works, that thou hast a name that thou livest, and art dead.

² Be³ watchful, and strengthen the things that remain, which are⁴ about to die, for I have not found thy works

indeed all really are. Hence 'thou,' and 'to you,' 'to you each,' and 'the rest.'

³ *over,* 'such as.' ⁴ *you,* 'become so.'

⁵ *Jezebel,* the imperfect. I translate 'are,' because 'were' supposes they are no longer, which is contrary to the passage. Perhaps 'have been' may be used. It refers to what they were found when he strengthened them. The point of departure of thought is not the writer's when writing but the strengtheners when strengthening.

¹³ *no way,* a strong negative.

¹⁴ M B P 6 14 38 and others Syr omit 'even.'

¹⁵ M P add 'the.' ¹⁶ *other.* See I Cor. vii. 1.

¹⁷ Some, with A B and others Syr, read 'thy wife,' the *youngest* *ew*. M C P 15 and others Am Memph omit *ew*. If it be 'thy wife,' it alludes doubtless to Jezebel's connection with responsible Ahab. And that is the meaning I believe of 'angel,' the symbolical representative of the assembly seen in those responsible in it, which

³ complete before my God. Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee^m] as a thief, and thou shalt not know^a at what hour I shall come upon thee. But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.

⁴ He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

⁵ He that has an ear, let him hear what the Spirit says to the assemblies.

⁷ And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open.⁷

⁸ I know thy works: behold, I have set^b before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.

⁹ Behold, I make^c them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee.

¹⁰ Because thou hast kept the word of my patience,^d I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth.

¹¹ I come quickly: hold fast what thou hast, that no one take thy crown.

¹² He that overcomes, him will I

make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.

¹³ He that has an ear, let him hear what the Spirit says to the assemblies.

¹⁴ And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:

¹⁵ I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.

¹⁶ Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind, and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest;^e and eyesalve to anoint thine eyes, that thou mayest see.

¹⁷ I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand^f at the door and am knocking; if any one hear my voice and open the door, I will^g come in unto him and sup with him, and he with me.

¹⁸ He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.

¹⁹ He that overcomes, to him will I

give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.

²⁰ All these are aorists, that is, have the force, not of 'that thou mayest become,' but as an accomplished fact, 'mayest have become,' 'have got into that state.' So often; but the English hardly gives this shade of meaning, save that 'be' supposes it existing.

²¹ *ἔστηκα*: I have placed myself there and am standing. *ἔκλειψα*, simply 'I am knocking.'

²² Some add 'both,' with M B and others; A P and others Am Memph Syr omit.

^a B and others Am insert; A C P Memph omit.

^b A C P read 'and thou knowest not.'

^c Or 'opens,' with A C P. Vulg has all in the present. Text *desiderat*, with B and others. M has *desiderat*. I suspect the future is a Hebraism.

^d Literally 'give,' or 'have given,' a Hebraism.

^e Lit. 'give'; see note ^b. ^f *ἔστηκα*; cf. I. 2.

^g M B C 1 6 7 14 38 and others Memph Syr read 'hot nor cold'; A P and others Am as text.

²³ He that has an ear, let him hear what the Spirit says to the assemblies.

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.

² Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne one sitting, and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round^a the throne like in appearance

³ to an emerald. And round^b the throne twenty-four thrones, and on the thrones^c twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.

⁴ And out of the throne go forth lightnings, and voices, and thunders; and seven lamps^d of fire, burning before the throne, which are the seven

⁵ Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around^e the throne, four living creatures, full

⁶ of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of^f a man, and the fourth living creature like a flying eagle.

⁷ And the four living creatures, each one of them having respectively six

wings; round^g and within they are full of eyes; and they cease not^h day and night saying, Holy, holy, holy, Lord God Almighty, who was,ⁱ and

⁸ who is, and who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne,

⁹ who lives to the ages of ages, the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying,

¹⁰ Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back,

² sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the

³ book, and to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard

⁴ it. And I wept much because no one had been found worthy to open the book nor to regard it. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.

⁵ And I saw in the midst of the

^a P 1 and others Memph add 'And'; M A B Am Syr omit.

^b I use 'round,' *κυκλῶν*, for what is connected with anything (I do not say united to it) as a centre, as the fire of a wheel; 'around,' *περὶ*, for what is standing as a circle, outside, around anything.

^c 'Round' is more generally used, and so for both; but 'around' is used for detached objects encircling.

^d The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in text. Alf. and Tisch. 7th ed. add *ἑπτὰ*, reading 'the twenty-four elders'; but then it may be read 'on the twenty-four thrones elders sitting,' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out *ἑπτὰ*, with A B P and others Am Memph Syr. M has only 'twenty-four thrones and elders sitting,' omitting *ἐν* *τοῖς* *θρόνοις* *ἐκείνοις*, very likely by homoeoteleuton. A has

ἐν *τοῖς* *εἰκοσὶ τέσσαρά* *θρόνοις* *προσβύσιον*.

^e *ἑστάναι*: not the lamp as a utensil, *ἀρχαία*, but what furnished the light itself.

^f *ἄνθρωπος*.

^g I insert 'of' as the most likely to be the original reading, *ἐκ* *τῆς* *φυλῆς* *Ἰούδα*, with M A B, for *ἐκ* *τῆς* *φυλῆς* *Ἰούδα*, the reading of P 1 38 and a few others. B and many others omit 'as.' M A P have it, M adding also *ἄνθρωπος*.

^h I judge that *ἐκ* *ἐκείνου* x. 12 shows that *ἐκ* *ἐκείνου*, 'round,' belongs to the cry.

ⁱ I prefer 'cease not' to 'have no rest,' because in English 'having no rest' means constant fatigue. *ἀνεπαύτως* does mean refreshment after fatigue; but it secondly means intermission of action.

^j On the throne, 'was' comes first. It is in time. See note to I. 4.

throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are] sent into all the earth: and it came and took [it] out of the right hand of him that sat upon the throne. And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth.

11 And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

12 And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the

throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages. And the four living creatures said, Amen; and the elders fell down and did homage.

VI. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and see]. And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer.

And when it opened the second seal, I heard the second living creature, saying, Come [and see]. And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.

And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand. And I heard as a voice in the midst of the four living creatures saying, A chenix of wheat for a denarius, and three chenixes of barley for a denarius; and do not injure the oil and the wine.

And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying, Come

¹ Or 'that sits.' It is the present, but may follow the time of the passage: it is a title, 'the sinner on the throne.'

² 'Having' agrees strictly only with 'elders.' Or 'bought,' i.e. 'out of,' follows. Many insert 'us' here, with B P. I have ventured to leave it out, with Lachmann, Tischendorf, (Griesbach according to a questionable reading), Mills (Præl. III.), Alford, Dürstler, and De Wette. The internal evidence is, I judge, against it. C fails us; Vulg and Prim. both have it. A omits it. My own judgment is that it is better left out. I add that N is very incorrect in the Apocrypha.

³ B P and all versions: A omits 'to our God.' Many, with A A Am Memph, read 'a kingdom,' but it is indeed a title or name. B and cursives read 'kings.' P is defective here.

⁴ P have βασιλευσάντων, with many and Am Memph: A B and others Syr βασιλεύσαντων.

⁵ *εὐχόμενοι*.

⁶ The words 'and see' here and verses 3, 5, 7, are very doubtful: N has *καὶ ἴδω*, and so, except in ver. 3, have B 6 14 95 and others: so I leave it in, with Griesbach. The Complutensian ed. in vers. 1, 5, 7, has *καὶ ἴδω* *καὶ ἴδω*. *καὶ ἴδω* with this singular punctuation. In ver. 3 it has *καὶ ἴδω* alone. Erasmus (1st ed.) *ἴδω* (from Latin). One can understand how *ἴδω* *καὶ ἴδω* *καὶ ἴδω*, seemed too much. N and B generally go together. A C omits it, with P 1 38 and others Am, reading *καὶ ἴδω*. *καὶ ἴδω*. In ver. 3, N alone, with a few cursives, has *καὶ ἴδω*.

⁷ Or 'had been given to him,' that is, it is not expressive of a particular time. He had one which was given him. But it is the same tense as 'went forth,' the aorist. So in verse 4.

⁸ These words are doubtful. N A have it; B P omit it; C too, but it is incorrect, *τὸ τρέφον* *τοῦ ἀνθρώπου*.

[and see]. And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?

And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.

And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places.

And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from the wrath of the Lamb; be-

cause the great day of his wrath is come, and who is able to stand?

VII. And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon any tree. And I saw another angel ascending from [the] sun-rising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads. And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of Israel: out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve thousand; out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nephthali, twelve thousand; out of [the] tribe of Manasseh, twelve thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thousand; out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.

After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palm branches in their hands. And they cry with a loud voice, saying,

¹ See note ⁶ to ver. 1. * N A C P read 'them.'

² Literally 'until when.'

³ B and a few cursives omit 'to each one.'

⁴ N A C P and others Am Memph Syr have *μικρόν*, 'a little while.' B omits.

⁵ Some read 'casting,' for 'casts.' N has *παλ*.

⁶ *Αἴωνα*. Text A B C P 1 14 and others.

⁷ P Memph add *καὶ*, 'every.' N omits, by error.

I suppose, *καὶ* and *ἀνθρώπων*. A B C and most others Am Syr omit *καὶ*.

⁸ I say 'have us hidden,' as more the force of the aorist. In *ἐκείνη*, 'fall on us,' it is not possible to give the aorist in English.

⁹ A C Am omit 'And.'

¹⁰ *καὶ*, with P 1 31 and others; B C and others read *καὶ*. A omits.

Salvation to our God who sits upon the throne, and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and worshipped² God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.³

¹³ And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sits upon the throne shall spread his tabernacle over them. They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat; because the Lamb which is in the midst of the throne shall⁴ shepherd them, and shall⁵ lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. And when it opened the seventh seal, there was⁶ silence in the heaven about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the

golden altar which [was] before the throne. And the smoke of the incense went up with⁷ the prayers of the saints, out of the hand of the angel before God. And the angel took the censer, and filled it from the fire of the altar, and cast [it] on⁸ the earth: and there were voices, and thunders and lightnings,⁹ and an earthquake.

¹⁰ And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.

¹¹ And the first sounded [his] trumpet: and there was hail and fire, mingled with blood, and they were¹ cast upon² the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

¹² And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into³ the sea, and the third part of the sea became blood; and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.

¹³ And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon⁴ the third part of the rivers, and upon⁵ the fountains of waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.

¹⁴ And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of

the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

¹⁵ And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

IX. And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to⁶ the earth; and there was given to it the key of the pit of the abyss. And it⁷ opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke⁸ of the pit. And out of the smoke came forth locusts on⁹ the earth, and power was given to them as the scorpions of the earth have power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who¹⁰ have not the seal of God on their¹¹ foreheads: and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man. And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees¹² from them. And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men; and they had hair as women's hair, and their teeth were

¹ as of lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running to war; and they have tails like scorpions, and stings; and their power² [was] in their tails to hurt men five months. They have a king over them, the angel of the abyss: his name in Hebrew Abaddon,³ and in Greek he has [for] name Apollyon.⁴ ⁵ The first woe has past.⁶ Behold, there come yet two woes after these things.

⁷ And the sixth angel sounded [his] trumpet: and I heard a voice from the four⁸ horns of the golden altar which [is] before God, saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates. ⁹ And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men; and the number of the hosts of horses [was] twice ten thousand times ten thousand. I heard their number.

¹⁰ And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke and brimstone. By these three plagues were the third part of men¹¹ killed, by the fire and the smoke and the brimstone which goes out of their mouths. For the power¹² of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure. And the rest of men who were not killed with these

¹ Translated elsewhere 'did homage.'

² M A B P Am Memph Syr insert 'Amen;' C omits.

³ i.e., the house itself.

⁴ M A B P 1 14 28 38 and others Am Syr have *καὶ ἄλλοις*. Many cursives, as 91 100 &c., read the present tense, 'shepherds,' 'leads.'

⁵ *καὶ ἄλλοις*, it took place then.

⁶ There is no preposition in Greek; the sense is 'associated with and giving its efficacy to.'

according to verse 3. Possibly it is a Hebraism.

⁷ Or 'to,' &c.

⁸ The order of these words varies. P 1 and others have as here; M B 6 14 and others Am 'thunders and voices and lightnings.' A 38 and others Memph Syr 'thunders and lightnings and voices.'

⁹ Or 'it was.'

¹⁰ i.e.,

¹¹ *καὶ*, with accusative.

¹² i.e.,

¹³ i.e., the star.

¹⁴ i.e., such as had this character.

¹⁵ M A P 1 Am omit *οὐρα*.

¹⁶ Many good authorities read 'shall see.' M 60 91. A P 1 38 and others *φωσὶς*, *φωσὶς* B and others.

¹⁷ Power (*ἐξουσία*), authority, title, to do it. M A B P and many others Memph Syr have *ἐξουσία*, *ἐκ τοῦ οὐρανοῦ καὶ τῆς γῆς*, as in the text;

¹⁸ M has also *καὶ ἄλλοις*, with A.

¹⁹ Destruction; cf. Job xvi. 6, xlviii. 22.

²⁰ i.e., Destroyer.

²¹ *καὶ ἄλλοις*, perhaps 'has passed away.'

²² B P and most others insert 'Sury.' A Am Memph Syr and others omit. M has only *καὶ ἄλλοις*.

²³ Or 'of the men.'

²⁴ *ἐξουσία*.

plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.

And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay; but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.

And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of

the angel who is standing on the sea and on the earth. And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter. And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

XI. And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months. And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of the earth; and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed. These have power to shut the heaven that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:

So M B P 7 38 91 and others; A C 6 14 Am read 'the book.' M B 6 2 38 95 Am read 'the book' in ver. 10; A C P 1 14 28 91 'the little book.'

Lit. 'they say.' *Agōwōte* is pretty much, as very often in Luke, for 'it was said,' I am *me* *diast.* P reads *Agōwōte*, 'he says.'

Or 'rod.'

Rede.

† *Agōwōte*.

and their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre. And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth. And after the three days and a half [the] spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them. And I heard a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.

The second woe has past; behold, the third woe comes quickly. And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages. And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God, saying, We give thee thanks, Lord

God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned. And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth.

And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child she cried, [being] in travail, and in pain to bring forth.

And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems; and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child. And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she has there a place prepared of God,

though the actions follow one another.

Or 'did homage to.'

Note the omission of *ἐκείνη* here, as bearing on the force of that word.

Corrupt. Compare 1 Cor. iii. 17. There it is *φύσις*, here *ἀνθρώπου*.

Rede.

Or 'and the temple of God was opened in the heaven.' A C P have the article *ἡ* before *ἐκείνη*, which decides it to be as in text, but M and B have it not.

M A P 95 read 'cries'; C 1 38 and others have 'cried.'

Where . . . there, a Hebraism: cf. xvii. 9.

† *Agōwōte*, 'being such as is,' not simply *Agōwōte*. Text M A C P and others; B and versions read 'shall be full of delight.'

Or 'breath.'

M A C P Am read 'they heard.'

Agōwōte; it then took place: 'they became'; but in English this has too much the sense of continuance. 'Were' gives the sense.

Agōwōte. See chap. ix. 12.

Agōwōte, has now taken place, begun to be.

Or 'who sat,' of *καθίσαντες*. It is characteristic, without reference to time, save as he had seen them (chap. iv. 4); 'the sitters on thrones,' I put only 'sit,' because the scene is present.

* Literally 'spoke.'

* Or 'when he shall sound.' I have translated literally, but the sense I believe to be 'when he shall sound, as he is about to do.'

* Aorist, *ἐκείνη*, 'will have been.' But the Greek reader may remark that in the Apocalypse the aorist is almost everywhere used where other tenses might be put. So evident Hebraisms are 1:10 and 1:11.

* And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which¹ of the wine of the fury of her fornication has made all nations drink.

* And another, a third, angel followed them, saying with a loud voice, If any one do homage to² the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy³ angels and before the Lamb.

12 And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.

13 Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

14 And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

15 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.⁴

16 And he that sat on the cloud put

his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which [is] in the heaven, he also having a sharp sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

XV. And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.⁵

* And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations. Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy,⁶ for all nations shall come and do homage before

one thing into another, as in the examples referred to: 'new wine into old bottles'; 'the thirty pieces of silver into the treasury'; 'the money into the bag.' But this is met by John at 22 and Mark vii. 33; so that I suppose the sense is not 'cast.'

* *ἐκείνους*, *ἐκείνους*. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Ps. lxxix. 1, 2, 12.) In men it means piety and uprightness. — It is so translated in the Old Testament. *ἐκείνους* is *ἐκείνους* in general the sum of qualities which suit and form the divine character in man, as opposed to the human will; what God gives as consistent with Himself, His character, and promise. The

¹ I follow A C Am Syr here, with Tisch. and Alford. B P Memph have neither a nor *ὅτι*. *ὅτι*, as often in the Apocalypse, is all conclusion. If we read as B P, we must read 'for' instead of 'which' and insert 'also.'

² Or 'worship.'

³ C P have *ἐκείνους* *ἐκείνους*. Band others have *ἐκείνους* *ἐκείνους*. A Memph omit *ἐκείνους*.

⁴ 'Dried.' It is more than to 'become ripe' (*ἀπέξη*), as *ἀπέξη* (end of ver. 18) is 'in full blow,' full harvest.

⁵ *ἐκείνους*. The use of this word in Matthew, Mark, and still more John, shows it is not needed to say 'cast' or 'throw.' The only question is, whether when used for 'put,' as 'put up thy sword into the sheath,' it is not always put-

thee; for thy righteousnesses¹ have been made manifest.

* And after these things I saw, and the temple² of the tabernacle of witness in the heaven was opened; and the seven angels who had the seven plagues came out of the temple,³ clothed in pure bright linen, and girded about the breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages. And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon⁴ the earth.

* And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon⁵ the men that had the mark of the beast, and those who worshipped⁶ its image.

* And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul⁷ died in the sea.⁸

* And the third poured out his bowl on the rivers, and [on⁹] the fountains of waters; and they became¹⁰ blood.

* And I heard the angel of the waters

saying, Thou art righteous, who art and wast, the holy one,¹¹ that thou hast judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

* And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had¹² authority over these plagues, and did not repent to give him glory.

* And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

* And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,

13 three unclean spirits, as frogs; for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world¹⁴ to gather them together to the war of [that¹⁵] great day of God the Almighty.

¹ *more mercies* of David is expressed by this word in the LXX. God alone possesses the qualities which entitle him to worship, as a pious man would understand it. It is however used in this general way for 'holy.'

² See note to chap. xii. 8.

³ *ἐκείνους*, the house itself, in all this passage and indeed everywhere in the Revelation.

⁴ *ἐκείνους* 'out of the temple,' as also in xvi. 1; M A C P 17 28 Am Memph Syr have it.

⁵ *ἐκείνους*.

⁶ *ἐκείνους*.

⁷ Or 'did homage to.'

⁸ I suspect 'every soul of life' to be the true reading, with A C 95 Syr. It would be a Hebrew. But M has *ὅτι*, with B P 17 28 29 31 Am.

⁹ A C read 'those in the sea,' adding *ἐκείνους* before *ἐκείνους*.

¹¹ B reads 'on.'

¹² Or 'there was blood.' The sense is the same. The strict grammatical construction in verses 3 and 4 is 'and there was,' or 'came' (*ἦλθεν*, 'came to be so') 'blood.' But I apprehend it is and 'they' are the sense, in spite of accuracy of grammar; blood took place as a consequence in what is spoken of, but that is 'it,' they became.

The sense is more striking as it stands in Greek, considered as a vision. What he saw took that character. The reader may translate it 'and there was blood' if he pleases.

¹³ *ἐκείνους*. A B C, omitting the article & before *ἐκείνους*, read 'who art and who wast holy.'

¹⁴ M A P 91 insert *ἐκείνους*, 'the.'

¹⁵ *ἐκείνους*.

¹⁶ M A 14 Am Memph omit 'that.' B 1 and most others Syr insert.

¹⁵ (Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.) And he gathered them together to the place called in Hebrew, Armagedon.^a

¹⁷ And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven,^b from the throne, saying, It is done.^c And there were^d lightnings, and voices, and thunders; and there was^e a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. And the great city was^f [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath. And every island fled, and mountains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

XVII. And one of the seven angels, which had the seven bowls, came and spoke with me, saying,^g Come here, I will shew thee the sentence of the great harlot who sits upon the^h many waters; with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication. And he carried me away in spirit to a desert; and I saw a woman sitting upon a scar-

let beast, full of names of blasphemy, having seven heads and ten horns.

¹⁸ And the woman was clothed in purple and scarlet, andⁱ had ornaments of^j gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her^k fornication; and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with great wonder. And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns.

¹⁹ The beast which thou sawest was, and is not, and is about to come up out of the abyss and go^l into destruction: and they who dwell on the earth, whose names are not written^m from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present.ⁿ Here is the mind that has wisdom: The seven heads are seven mountains, whereon^o the woman sits. And there are seven kings^p—five have fallen, one is, the other has not yet come; and when he comes he must remain

²⁰ [only] a little while. And the beast that was and is not, he also is an eighth, and is of the seven, and goes into destruction. And the ten horns which thou sawest are ten kings,

which have not yet^q received a kingdom, but receive authority as kings

^a Or perhaps 'Harmagedon,' as 18 96 others Am. Some, with A 14 95 Am. Memph. Syr., omit 'of the heaven,' reading 'out of (the) temple;' M has *he uel ead yee thed, dayvone*, but is incorrect; text B and others.

^b Or 'it is over, past,' *dydyera*.

^c *dydyera*, 'became,' but 'was' in such cases has this sense in English, when it thus first is so.

^d Some cursives add *see*, 'to me.'

^e M A P 1 95 and others omit 'the;' B 6 7 14 38 *do*, have it.

^f M A 1 7 38 and many others Am. Memph. Syr. have *al*; B P and others omit it.

^g Lit., 'was made golden with;' so xviii. 16.

^h The reading here is somewhat uncertain: I have followed A 1 7 38 95 Am.; B and many others Memph. have 'of the fornication of the earth,' *vis uapovos eis yis*; M and Syr. have 'of her and of the earth.' P omits the whole of the latter half of verse 4. It is very possible that *vis yis*, 'of the earth,' should be put in, as B is likely it was left out from not being understood.

ⁱ M B P and others have *dydyera*, 'go;' A *dydyo*, 'goes,' as ver. 11.

^j A B 14 38 Memph. Syr. read 'whose name is not written.'

^k Or 'shall come.'

^l Lit., 'where . . . on them,' a Hebrewism.

^m Or ' . . . sit, and are seven kings.'

one hour with the beast. These have one mind, and give their power and authority to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

²¹ And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes¹ and nations and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire; for God has given² to their hearts to do his mind, and to act with one mind,³ and to give their kingdom to the beast until the words of God shall be fulfilled.

²² And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

XVIII. After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his glory. And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold⁴ of every unclean spirit, and a hold⁵ of every unclean and hated bird; because all the nations have drunk of the wine⁶ of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

³ And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellow-

¹ M has *sinu* for *sinu*.

² Usually translated 'crowd.'

³ A Hebrewism.

⁴ Literally 'to do one mind.' A omits these words.

⁵ Or 'prison,' where they are confined. They are kept there.

⁶ M has *sinu*, with B 7 14 38 and others; A C

ship in her sins, and that ye do not receive of her plagues: for her sins have been heaped on one another⁷ up to the heaven, and God has remembered her unrighteousnesses.

⁸ Recompense her even as she has recompensed; and double [to her⁹] double, according to her works. In the cup which she has mixed, mix to her double. So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief: for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has judged her. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning,

¹⁰ standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.

¹¹ And the merchants of the earth weep and grieve over her, because no one buys their lading¹¹ any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble, and cinnamon, and amomum,¹² and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men. And the ripe fruits which were the lust¹³ of thy soul have departed from thee, and all fair and

Am. omits; P reads 'of the fury of the wine of.'

⁷ Literally 'joined together.'

⁸ *sinu*, with P 1 7 and other cursives Memph. Syr.; M A B C 14 38 and others omit. If we omit we must say 'double twofold according.'

⁹ Or 'merchandise.'

¹⁰ A spice-plant.

¹¹ Literally 'ripe fruit of the lust.'

splendid things have perished from thee, and they shall not find them any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving, saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls! for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place,¹⁴ and sailors, and all who exercise their calling on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city] is like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.

¹⁵ Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment¹⁵ upon her.

¹⁶ And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all; and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were

the great ones of the earth; for by thy sorcery have all the nations been deceived. And in her was found [the] blood¹⁷ of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude¹⁸ in the heaven, saying, Hallelujah: the salvation and the glory and the power¹⁹ of our God: for true and righteous [are] his judgments; for he has judged the great harlot which²⁰ corrupted the earth with her fornication, and has avenged the blood of his bondmen at her hand. And a second time they said, Hallelujah. And her smoke goes up to the ages of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits²¹ upon the throne, saying, Amen, Hallelujah. ²² And a voice came out of²² the throne, saying, Praise our God, all ye his bondmen, [and²³] ye that fear him, small and great.

²⁴ And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready. ²⁵ And it was given to her that she should be clothed in fine linen, bright [and²⁶] pure; for the fine linen is the righteousnesses²⁷ of the saints. And he says to me, Write, Blessed [art²⁸] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. And I fell before his feet to do him homage. And he says to

¹⁴ A B C and others read *and*, 'from.'

¹⁵ M C P omit 'and.'

¹⁶ A P 7 91 95 Am Memph omit; B 6 14 35 and many others Syr insert.

¹⁷ In Hebrew the plural of acts expressing a quality is used for the abstract quality itself. This may be the case, by analogy, here. See Psalm xl. 7, where in Hebrew it is 'righteousnesses,' but it is actual, and imputed.

¹⁸ To any particular place; as we say now, chartered for such or such a place, or sailing to the place.

¹⁹ See Isaiah xxxiv. 4.

²⁰ Literally 'bloods,' a Hebrewism, with B 6 7 14 91 95 and others; M A C P 1 28 read *slain*.

²¹ Usually translated 'crowd' [of people].

²² *See*.

²³ *See* *Revelation*. See note to chap. v. 7.

me. See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to²⁴ God. For the spirit of prophecy is the testimony of Jesus.

²⁵ And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called²⁵] Faithful and True, and he judges and makes war in righteousness. And his eyes are²⁶ a flame of fire, and upon his head many diadems, having a name²⁷ written which no one knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called²⁸ The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine linen. And out of his mouth goes a sharp [two-edged²⁹] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty. And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.

³⁰ And I saw an³⁰ angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, that ye may eat flesh of kings, and flesh of chieftains, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and³¹ small and great.

³² And I saw the beast and the kings

of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received³³ the mark of the beast, and those that worship³⁴ his image. Alive were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan,³⁵ and bound him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

³⁶ And I saw thrones; and they sat³⁶ upon them; and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those³⁷ who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand;³⁸ and they lived and reigned with the Christ a³⁹ thousand years: the rest of the dead did not live till the thousand years had been completed. This [is] the

²⁴ Or 'worship.' I retain 'do homage' because of the reference to what precedes.

²⁵ 'Called' is a doubtful reading: some omit it, with A P 1 and others; Band others Am Memph Syr insert; M has *was* *called*.

²⁶ Some add 'as,' with A 95 and others Am 89; M B P and others omit.

²⁷ Some, with B 35 91 95 Syr and Complutensian ed., have here 'having names written and a name written which,' Ac. 18, which is very incorrect in the Apocalypse, and nowhere a very carefully written MS. is quite without sense here: it has merely 'a name knew but himself.' A P 1 7 Am Memph have as in text.

²⁸ M A P 1 28 Am Memph omit 'two-edged.'

²⁹ Lit. 'and.'

³⁰ B 7 14 35 91 and others omit *and*, and add *re*, reading 'both.'

³¹ I do not say 'had received' here, because then the deceiving would come after the receiving, which is not the sense here.

³² Or 'do homage to.'

³³ Lit. 'the Satan,' + *Satan* (adversary).

³⁴ In Daniel no one was seen sitting on them.

³⁵ *See* *Revelation*.

³⁶ Or 'on the forehead, and on their hand.'

³⁷ B 7 38 read 'the,' M B 14 38 read 'the' at the end of ver. 6, before 'thousand years.'

⁸ first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power;⁹ but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

¹⁰ And when the thousand years have been completed, Satan¹¹ shall be loosed from his prison, and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war,¹² whose number [is] as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God¹³] out of the heaven and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

¹⁴ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. ¹⁵ And I saw the dead, great and small,¹⁶ standing before the throne, and books were opened: and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to their works: and death and hades were cast into the lake of fire. This is the

second death, [even] the lake of fire.¹⁷ And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

² And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven,³ saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people,⁴ and God himself shall be with them, their God. And he⁵ shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away.

⁶ And he that sat on the throne said, Behold, I make all things new. And he says [to me⁷], Write, for these words are true and faithful. And he said to me, It is done.⁸ I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son. ⁹ But to the fearful and unbelieving, [and sinners¹⁰], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.

¹¹ And there came one of the seven

⁸ *deceives*, right or title; but by putting 'over' we get the full sense.

⁹ See note to ver. 2. ¹⁰ Or 'in war.'

¹¹ Literally 'whose number of them,' a Hebrewism.

¹² 'From God' is a doubtful reading, but well supported. A omits; B P 738 B Am Memph insert; M is all confusion.

¹³ So M A P 7 14 20 and others.

¹⁴ Or 'This second death is the lake of fire.'

¹⁵ Some read 'throne,' with M A Am; text B P 1 26 and others Memph Syr.

¹⁶ Some read 'peoples,' with M A and others; text B P and many others Am Memph Syr.

¹⁷ A 1 Am read 'God.'

¹⁸ Some omit 'for,' with A P; B and almost all insert.

¹⁹ 'To me' is doubtful; M P 1 28 B Am insert; A B 7 Am Syr omit.

²⁰ Perhaps 'they are fulfilled.' The reading is supported by the disagreement of authorities; A yevear *eye eia* *re* *dia*; M B P 7 B Am Memph Syr *eye eia* *re* *dia*; Vulg. *re* *dia* *re* *dia*.

²¹ M A P 1 Am Memph omit.

angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb's wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God, ¹¹ having the glory of God. Her shining¹² [was] like a most precious stone, ¹³ as a crystal-like jasper stone; having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those¹⁴ of the twelve tribes of [the] sons of Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on [the] west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

¹⁵ And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates, and its wall. And the city lies foursquare, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height of it are equal.

¹⁷ And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

¹⁸ And the building of its wall [was] jasper; and the city pure gold, like pure glass:¹⁹ the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth,

sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city ²² pure gold, as transparent glass. And I saw no temple in it; for the Lord God Almighty is its temple, and the

²³ Lamb. And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp thereof [is] the Lamb. And the nations shall walk by its light; and the kings of the earth bring their ²⁶ glory to it. And its gates shall not be shut at all by day, for night shall not be there. And they shall bring the glory and the honour of the nations to it. And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

XXII. And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the ³ Lamb. In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree ⁶ for healing of the nations. And no curse shall be any more;⁷ and the throne of God and of the Lamb shall be in it; and his servants shall serve ⁸ him, and they shall see his face; and his name [is] on their foreheads. ⁹ And night shall not be any more, and no need of a lamp, and light of [the] sun;¹⁰ for [the] Lord God¹¹ shall

¹² *deceives*, 'lightbearer' (hence heavenly luminaries), but here it would seem in general 'brightness' or 'shining.' 'She was the lightbearer,' she as a lightbearer was. Elsewhere in scripture it is only used Phil. ii. 15.

¹³ A B and others Am Memph Syr read 'the names.'

¹⁴ B has 'was' and so has M by mistake, & for 's.'

¹⁵ Some add 'and,' with M and cursives Memph Syr; A B P and others Am omit.

¹⁶ I have not put 'and every curse shall be no more,' because it gives only the fact that those curses which did exist do not any more; whereas the sense goes further; none shall exist any more.

¹⁷ M A 28 Am add 'light of.' Also before 'no need,' M P add 'they have' and A Am read 'they shall have'; B 7 38 omit.

¹⁸ *alone*, with M A P and others; B and many others have *deceives*, 'light,' only.

¹⁹ Jehovah Elohim.

shine upon* them, and they shall reign to the ages of ages.

⁸ And he said to me, These words [are] faithful and true; and [the*] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass. And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.

⁹ And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things. And he says to me, See [thou do it] not, I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to* God.

¹⁰ And he says to me, Seal not the words of the prophecy of this book.

¹¹ The time is near. Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still. Behold, I come quickly, and my reward with me, to render to every one as his work shall be.* I [am] the Alpha and the Omega, [the] first

and [the] last, the beginning and the end.

¹² Blessed [are] they that wash their robes,* that they may have right to the tree of life, and that they should go in by the gates into the city. ¹³ Without [are] the* dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

¹⁴ I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and offspring of David, the bright [and*] morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

¹⁵ I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city,* which are written in this book.

¹⁶ He that testifies these things says, Yes, I come quickly. Amen; come, Lord Jesus.

¹⁷ The grace of the Lord Jesus Christ* [be] with all* the saints.*

very early, for Cyp. and Tert. have it. Text M A 739 and others.

* The article is characteristic, I think, here by force of contrast.

* A Am insert *and*; M B and others omit.

* Or 'the things which.'

* M A omit 'Christ.'

* M omits 'all.' A Am omit 'the saints.' B has both, with others Memph Syr.

* M B and others add 'Amen.'

Accusative and dative of time—Acts xiii. 29

Advocate, Comforter—John xiv. 16; 1 John ii. 1

Alms—Matt. vi. 1

Amphibology (an example of)—2 Cor. x. 13

Angel—Rev. i. 20, ii. 20

Aorist (force of)—Matt. xiii. 14; Luke x. 20; John iii. 25; Ro. v. 6; 2 Cor. ii. 3, iv. 14, v. 14; Heb. i. 6, ii. 2, xi. 12, 25; Jas. ii. 8; 1 Pet. ii. 10, v. 2, 8; Jude 3, 21; Rev. i. 11, vi. 1, x. 7, xiii. 7, xiv. 20

Aorist contrasted with present tense—Acts ix. 9; Rom. vi. 18, xv. 11; Gal. vi. 2; Heb. xiii. 21; 1 Pet. ii. 17; Rev. iii. 18

Aorist coincident or consequent—Eph. v. 20; Rev. xix. 20

Aorist subjunctive with *et*—1 Thess. iv. 15

Article—Luke ix. 17; Acts xvi. 16; Ro. v. 9; 1 Cor. i. 18, 21, vi. 32, xv. 25; 2 Cor. v. 1; Gal. vi. 2; Eph. iv. 14, v. 12; 1 Thess. ii. 12, iv. 4; 1 Pet. v. 3; 1 John ii. 9; Jude 1

Article emphatic—Luke xii. 32; John xvii. 3; Eph. iv. 21; Phil. iv. 20; Col. i. 10; 1 Tim. v. 13; 1 Pet. ii. 15; 1 John iv. 3; Rev. xiii. 15

Article having contrastive force—Matt. iv. 21, v. 1, vii. 28, x. 12, xiii. 44, xiv. 23; 1 Cor. ii. 11; 1 Pet. ii. 10; Rev. xiii. 15

Article (one) with two persons or qualities—Matt. xiv. 3; Luke v. 30; Acts xvi. 8; 1 Cor. xv. 24; Eph. v. 20; 1 Thess. iii. 11; 1 Tim. v. 21; Jas. iii. 9; Rev. i. 9

Article omitted—Matt. x. 5, xvi. 18, xiv. 15; Luke i. 32; Acts vi. 31, xiii. 29; Ro. i. 2, 17; 1 Cor. iii. 15; 2 Cor. xiii. 8; Eph. v. 25; 1 Thess. iv. 8, v. 22; 2 Thess. ii. 14; 1 Tim. i. 10; Heb. i. 2, ix. 15, xiii. 8; Jas. i. 8; 1 Pet. i. 6, iii. 12, 19; 2 Pet. iii. 12; 2 John 1; Rev. i. 15

Article, see Reciprocal proposition

As, for—Rom. iv. 3

Asiarch—Acts xii. 31

Asserion—Matt. v. 20, x. 20

Baal—Rom. xi. 4

Blessing—2 Cor. ix. 8

Bread—Matt. iv. 3; 1 Cor. x. 17

Bushed (a)—Matt. v. 15; Luke xi. 35

Called ones—Rom. i. 7; 1 Cor. i. 2

Chorus, *Lado*—Acts xxvii. 12

Christ, the Christ—2 Cor. i. 5

Chronology of the Judges—Acts xiii. 20

Citizenship—Phil. iii. 20

Comparative (force of)—Matt. xi. 11, xviii. 1; 1 Tim. iii. 14; Heb. xiii. 23

Construction (examples of irregular)—Rom. ix. 8, x. 1, xi. 21, xv. 24, xvi. 27; 1 Cor. ix. 9, xi. 14; Gal. ii. 6; Eph. iv. 14; Phil. ii. 12; 2 Pet. iii. 2

Convert, reprove—John iii. 20; xvi. 8; 1 Tim. v. 20

Correspondence—2 Cor. ix. 5; Eph. v. 8; 1 Pet. ii. 14

Creation, creature—Rom. viii. 23; Col. i. 23

Dart (inflamed)—Eph. vi. 10

Dative and accusative, of time—Acts xiii. 29

of relationship—Luke xiii. 33

Desolation (abomination of)—Mark xiii. 14

Didrachms—Matt. xvii. 24

Diplomatic evidence (caution about)—1 Cor. xv. 40

Direct, directions—1 Cor. xi. 2

Earth, world—Matt. v. 5

Endure—2 Tim. ii. 12

Epistle to the Hebrews (character of)—Heb. ix. 11

Faith, the faith—1 Tim. i. 18

Father of circumcision—Rom. iv. 12

Fountain, well—John iv. 8

Good things to come—Heb. ix. 11

Hebraism (examples of)—Matt. iv. 13, xii. 41, xix. 5, xxi. 5; Mk. viii. 12; Lu. ii. 15; Jn. iii. 29; Acts i. 16, iv. 17, vii. 20, 26, xv. 10; Ro. iv. 3; 2 Cor. x. 44; Heb. i. 2; Rev. iii. 8, vii. 4, x. 7, xii. 6, 7, xiii. 18, xvi. 2, xvii. 9, 17, xviii. 24, xix. 8, xx. 8

Heresies—1 Cor. xi. 19

Hunks—Luke xv. 16

Imperfect tense (force of)—Matt. iii. 14; Mark i. 45, iv. 10, Rev. iii. 2

Impersonal statement in Luke—Luke vi. 20, 44

James (style of)—Jas. i. 5

Judge, judged—1 Cor. xi. 31

Know—1 Cor. vii. 1

Light, darkness—1 John ii. 9

Lord, without article, i.e. Jehovah—Matt. i. 20, iii. 2; Acts vii. 31; 1 Cor. i. 31; 2 Cor. vi. 17; Rev. xii. 5; *See* Preface.

Man, husband—Eph. v. 25

Mercy (objects of)—Rom. xi. 31

Mercy-seat—Rom. iii. 25

Metaphor—1 Cor. iv. 6

Millstone—Matt. xviii. 6

Mood, indicative, subjunctive, conditional—Rom. xi. 22, xv. 24; 1 John i. 6, ii. 5, 28

Mystery (the)—Rom. xvi. 25

Nard—Mark xiv. 3; John xii. 3

Nazarene—Mark i. 24

Neuter gender in John—John i. 11, vi. 37, xvii. 24

Paronomasia—Rom. ii. 1

Participle characteristic—Matt. v. 20; Mark xiv. 18; John v. 29, vi. 54; 2 Cor. v. 16; Gal. iii. 21; Heb. vi. 12, xi. 28, xiii. 20; 1 Pet. ii. 6, 2 Pet. i. 17; Rev. xii. 1

Participle (causative)—Acts xvi. 6; 1 Pet. i. 8

Pau (style of)—Rom. iv. 5, ix. 3; 2 Tim. i. 8, *See* Preface.

Perfect tense (force of)—Matt. vi. 12; John vii. 44; Rom. v. 2, xiii. 9; 1 Cor. xv. 16; 2 Cor. i. 19, ii. 10, v. 11; Col. ii. 7; Heb. xi. 28; 1 Pet. ii. 10; 1 John ii. 3, 12, iii. 6; Jude 1; Rev. iii. 20

Permission—1 Cor. vii. 6

Personal pronoun in John—John i. 1; 1 John ii. 27

Patriarch—Acts xvii. 6

Predestinated—Eph. i. 8

Present tense (force of)—Matt. iii. 16; Acts ix. 9; Rom. iii. 23; Gal. ii. 14; 2 Thess. ii. 11; Heb. vi. 12, x. 14, xiii. 20; 1 Pet. iii. 5; Rev. v. 7, x. 16

Protor—Acts xvi. 20

Quotation of Hab. ii. 5, 4—Hab. x. 38

Reciprocal proposition—John i. 4; 1 John v. 6

Reckoned as, imputed—Rom. iv. 3, v. 13

Redeeming time—Eph. v. 16

Regeneration—Tit. iii. 5

Righteousness of God—Rom. i. 17

Roman law term (a)—Col. ii. 22

Same (the)—Heb. i. 13

Sanctification in Hebrews—Heb. x. 14

Saved ones—Luke xiii. 23; Acts ii. 47

Sea, lake—Matt. iv. 13

Seals—1 Cor. xi. 19

Shew kindness, do evil—2 Tim. iv. 14

Sin, sins—Rom. v. 12; Heb. ix. 25

Son of man—Rev. i. 13

Spirit, with capital or small 's'—Rom. i. 4, vii. 9; 1 Cor. ii. 12; Gal. v. 22; 1 Pet. iii. 18

Spirit, spiritual (adj)—1 Cor. xiv. 12

Spot or rock—Jude 12. Stadium Lu. xiv. 13

Transportation by conquerors—Matt. i. 17

Window, mirror—1 Cor. xiii. 12

Zedlot (a)—Mark iii. 18

* B P omit *et*, 'upon.'

* M A have the article; B P i ii and others omit.

* See note to xix. 10.

* M A B and others Am Memph Syr add 'For.'

* 181 A B have *et*. Other cursives omit it.

* Many, with M A 28 Syr, read 'is.' B has *et* (Tach.), and so has London Ed. and Mai. P fails after ver. 5.

* The change to 'do his commandments,' which B and others have, must have been made

ἀγαθός—1 Pet. ii. 20
 ἄγχιος—Rev. i. 20, ii. 20
 ἀγαθός (adj.)—Heb. ii. 11, x. 14
 ἀγαθός, ἀγαθός—1 Cor. i. 20
 1 Th. iv. 7; He. xii. 14; 1 Pet. i. 2
 ἄγιος, ἄγιος—Acts xiii. 34; Heb.
 vii. 26; Rev. xv. 4
 ἄγιος—Heb. xii. 10
 ἄγιος—Heb. ix. 7
 ἄγιος—1 Cor. xv. 34
 ἄγιος—Jas. iii. 17
 ἄγιος—Rom. i. 25
 ἄγιος—Mark x. 27
 ἄγιος—Acts x. 25
 ἄγιος—1 Cor. xi. 19
 ἄγιος, ἄγιος—Jn. xiv. 16, xvi. 23
 ἄγιος—Matt. xiii. 23; Gal. i. 4;
 Tit. ii. 12; Heb. i. 2, v. 8
 ἄγιος—Heb. vii. 26
 ἄγιος, ἄγιος—Rev. xiv. 15, 18
 ἄγιος (noun)—1 Cor. v. 1
 ἄγιος with genitive and accusative—Acts ix. 4
 ἄγιος—Matt. xiii. 25
 ἄγιος (adv.)—2 John i.
 ἄλλος—2 Cor. viii. 7
 ἄλλος—Luke xi. 8
 ἄλλος—Mark x. 40
 ἄλλος, ἄλλος—Matt. xvi. 14
 ἄλλος in composition—1 Tim. i. 9
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ADDENDA.

F. R.—Each of the following is taken from the T. R. text omitted in the body of the work through oversight. The remainder have been chiefly derived from a copy of the second edition, corrected by the translator, but only inasmuch as the printing was actually for advanced.

Acts v. 20 'will not be able.'—T. R. reads 'are
 not able,' with A H F 31 Memph; text W H
 C D E 25 Am.
 vii. 5 'a city.'—T. R. reads εἶδος, with A B H 31;
 C D E H 13 61 omit.
 —27 'Candace queen.'—T. R. adds 'the,' with
 H L P 31 and others.
 xi. 17 'to save' add: It would make believing
 the ground of receiving, through the causative
 force of the participle.
 xvii. 25 'of one blood.'—A B H 13 61 Am Memph
 omit 'blood.' D E H L 31 Syrr insert.
 xx. 21 'faith toward'—T. R. adds εἶδος, 'which
 is,' with B H L P 31; text W A C D 13.
 xiii. 5 'I am a Jew.'—T. R. adds περ, 'verily,'
 with H L P 31 Memph.
 xiv. 19 'cause I also.'—T. R. reads 'but for
 this cause, I,' with H F 13; text W A B C E
 L 61 Syrr.
 xv. 18 'of guilt as.'—T. R. omits 'of guilt,'
 with H L P 31 Memph; (W A C 13 61 Am Syrr
 have it; B E H L P 31; text W A C D 13).
 —22 add 'to note', at end: 'It is literally
 "says," φησιν.
 xvi. 7 'of [the] Jews.'—T. R. has 'the' in
 text, with a few cursives.
 —20 'to those both in.'—T. R. omits 'both,'
 with H L P 31 13 31; W A B 61 have it.
 xvii. 12 'therefore, it.'—T. R. reads 'thence
 also,' with H F 31; text W A B L 13 61 Am
 Memph.

Acts xviii. 43 'of saving.'—Babylonian, 'save out
 of and through' a danger: so xxviii. 4,
 1 Pet. iii. 20.
 xviii. 15 'came.'—T. R. with H L F 31, reads
 'came out'; text W A B 1 61.
 Rom. iv. 15 'her of [the].'—T. R. has 'the' in
 text, with K L P 17 37 and other cursives.
 1 Cor. iv. 13 note 'add at end: For φανερώνω.
 φανω, φανω C P 17 read φανερώνω. The
 sense is the same.
 vi. 11 'been washed.'—Babylonian, 'washed
 away' what defiled, so as to be clean; cf.
 Acts xiii. 19. Also is strengthened by the
 addition of εἶδος.
 Eph. i. 20 'set him down.'—The grammar
 does not connect in Greek any more than in
 English.
 ii. 5, 8 'saved.'—The perfect tense, φανερώνω,
 not the principle on which, but the actual
 fact, what has been done and so abides.
 vi. 10 'panoply.'—'Have the panoply of God put
 on.' It is the agent; and so is 'take,' ver. 12.
 Phil. i. 7 'grace.'—Or 'partakers with me of
 grace.'
 ii. 21 'Jesus Christ.'—T. R. reads 'Christ
 Jesus,' with B L 37 Memph; K omits
 'Jesus'; text W A C D F G P 17 47 Am.
 2 Tim. iii. 14 'of whom.'—Now, with (C) D K
 L 37 47 Am Syrr Memph. (W A C* F G P 17
 read εἶδος.)
 1 Pet. iii. 21 note 'add' 6' after '2 Kings viii.'

NOTES

1. The first part of the paper discusses the general theory of the subject. It begins with a brief review of the existing literature, followed by a statement of the author's objectives. The author then presents a detailed analysis of the problem, showing how it can be reduced to a set of simpler problems. This is followed by a discussion of the various methods that have been used to solve these problems, and a comparison of their results. The author concludes this section by stating that the problem has been solved, and that the results are consistent with the existing theory.

2. The second part of the paper is devoted to the numerical solution of the problem. It begins with a description of the numerical method used, followed by a discussion of the various parameters that affect the solution. The author then presents a series of plots showing the results of the numerical solution for various values of the parameters. These plots are compared with the results of the analytical solution, and it is shown that the numerical solution is in good agreement with the analytical solution. The author concludes this section by stating that the numerical solution has been successfully obtained, and that the results are consistent with the existing theory.

3. The third part of the paper is devoted to the discussion of the results. It begins with a summary of the main findings of the paper, followed by a discussion of the implications of these findings. The author then discusses the various factors that affect the results, and shows how they can be used to predict the behavior of the system. The author concludes this section by stating that the results of the paper are consistent with the existing theory, and that they provide a new insight into the problem.

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